A moſt true and Lamentable Report, of a great Tempeſt of haile which fell vpon a *Village in Kent, called Stockbery, about three* myles from Cittingborne, the nintenth day of Iune laſt paſt. 1590.

*Whereby was deſtroyed great abun-*dance of corne and fruite, to the impouerishing and vndoing of diuers men inhabiting within the ſame Village.

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A moſt true and lamentable Report of a great Tempeſt of haile which fell vpon a Village in Kent, called Stockbery, about three myles from Cittingborne, the 19. day of Iune laſt paſt, 1590. whereby was deſtroyed great aboundance of corne and fruite, to the impouerishing and vndoing of diuers men inhabiting within the ſame Village.

FOr the ſinnes of men, the Lord hath ſent ſundry and grieuous plagues vpon the earth, ſome general, and ſome particuler, ſome in mercy to correct, and ſome in his iuſt wrath to confound the wicked of the world, and to worke amendment in the reſt: for albeit the Lorde be merciſull, long ſuffering, and of great patientie, yet is he iuſt and righteous altogether, and at the length through too much prouocation ſendeth vengeance from heauen for the puniſhment of ſinne and wickedneſſe, as diuers examples of holy ſcripture doe teſtify. And ſuch is the great goodneſſe of our God, that before he plague any nation, citie, or countrie, he firſt ſendeth warning thereof diuers and ſundry wayes. Before the olde world was drowned Noe preached repentance vnto the people, foretelling that for their great ſinnes the whole world ſhould be ouerwhelmed: but they regarding not his wordes, nor fearing their vtter deſtruction, continued their lewde life, euen to the very day that Noe entered into the Arke, and ſo periſhed in the floud. Pharao the mightie King of Egypt holding the children of Iſrael in captiuitie, was by Moyſes often warned to let them goe, before the tenne grieuous plagues was inflicted vpon him and his whole lande, notwithſtanding, in the hardneſſe of his hart, he with all his hoaſt periſhed in the redde ſea. The great Citie Nineuy was by the Prophet Ionas foretolde that within forty dayes it ſhould be deſtroyed, but the people repenting was ſpared. Abraham and Lotte among the Sodomites often declared how hote the wrath of God hung ouer them, for their filthy and abhominable ſinne, but they deſpiſing their preaching, continued in all corruption, till fire and brimſtone fell from

heauen, and vtterly consumed them. These examples are left writen for our instruction, vpon whom the endes of the world are come, which are sufficient to forwarne vs of the like punishment: but the Lord knowing our wickednesse, will he (thinke you) spare vs more then he spared them? or is he not as iust now, and his power as great as then it was? yes no doubt, for if he spared not the true Olive, much lesse will he spare the wilde Olive: for what priuiledge or prerogatiue haue we to sinne more then the Iewes had, for whom the Lord wrought so many wonders.

O England, high time it is to looke about thée, and to shake off thy manifold sinnes: too long hast thou slept in securitie, and blindly passed ouer not onely thy neighbours miseries, but also the louing and gentle corrections which thy mercifull God hath visited thée withall, alluring thée by all meanes possible vnto repentance and consideration of thy foule offences: but neither the moouing of hilles out of their places, the Commets in the skye, earthquakes, dearth and famine, plague and pestilence, monstrous birthes, fearefull thunderclaps, raging windes, straunge sickenesse and diseases, sodaine death of magistrates, nor any thing els can procure thée to prostrat thy selfe before the mightie God which hath béene so mercifull and giuen thée so large a time of repentance, yet once againe the Lorde doth knocke at thy Doore, and biddeth thée at the last, while it is called to day, not onely to marke and behold with thy outwarde eye, the haile stones of vnaccustomed bignesse, which hath beaten to the ground and cleane spoiled the corne and fruite in the parish of Stockbery in Kent, but also to print the remembraunce thereof in thy hart, and bitterly lament the cause thereof, and with an vnfained soule aske mercy of him for thy sinnes, lest a worse thing happen vnto thée: for as easie had it béene for the mightie God to haue with the same haile spoiled the corne in all the land, as to haue smitten so small a plotte, and as iustly might he haue done the same, but he whose propertie is euer to haue mercy, hath onely sent vs a taste of his heauie displeasure, that by harty sorrow we might reforme our liues

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and so prevent the ensuing plagues.

Upon Fryday the nintenth of June last past, 1590. betweene three and foure of the clocke in the after noone, there beganne a mightie tempest of haile, in the parish of Stockbery in Kent, so grieuous and terrible to behold, that the people were not onely amazed thereat, but also were striken into such a feare therewith that they knew not which way to turne them: the stones were so great, and fell with such a mightie force, in so much that the Church and all the houses which had windowes on the South side, had all the same windowes broken downe with the haile, as well the lead as the glasse, and nothing left standing but the bare frame, but most lamentable to report, all such men as had either corne on the ground, or fruite on their trees, had it quite beaten downe to the earth, and the fruite beaten off with the leaues and sprigs most pitifull to behold: and although the tempest lasted not long, yet for the time it was most terrible and great hurt was done thereby: Maister Potman hath lost by the same tempest to the vallue of an hundred pound in corne. Godman Allin hath lost fiftie and fiue Acres of wheat, no man will giue twentie shillinges for it all, in so much that it is faine to be mowne vp with sithes to make fodder thereof. John Seede hath lost twelue Acres of wheate, all which is good for nothing. Godman Edwardes hath lost all the corne he hath. William Lot of Cowsted hath also lost to the vallue of twentie poundes in wheat, pease, and tares: likewise diuers others haue sustained great losse both of corne and fruite, as maister Yakes, godman Kerbye, godman Plat, Jeremy, Taylor, Bartelmew, and diuers other. To conclude, all the Wheate, Rye, Pease, Tares, Barley, Hempe, Fruite, Cheries with the leaues and braunches was with this mightie halle smitten and bruised that it is vnprofitble for any thing, and (which is most straunge) we doe not heare of any harme done in any place els. Maister Edwardes garden consisting altogether of fruite, is worse by twentie pounde then it was: Maister Knights Garden is cleane spoiled to his great losse and hinderaunce,

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And here is to be noted the great prouidence of God toward his seruants, a certaine maide dwelling with the same master knight, hauing been abroad the same instant to fetch in a company of young geese or gosslinges, had her armes smitten with the hayle in such sort that the blood gushed out at diuers places, and yet it pleased God that none of them should light eyther vpon her head or face, wherby she might be eyther brayned or disfigured the hailestones being some foure inches and a halfe about, and fiue inches of assise, good measure, neither do I heare that any man, woman, childe, or any other liuing beast was hurt therewith, the Lorde be thanked therefore. And God so preserued the poore parish of Hartlen being within lesse then a mile of Stockburie, that it receiued no harme at all, his name be blessed therefore. The persons here that sustayned this losse, I haue by name set downe, to the end that all those that knowe the men or their dwelling place, may inquire whether this report be true or no, and for the better satisfying of the courteous reader. But if any should esteeme hereof as a matter of chance or fortune, or as a thing done by naturall course of the planets, that it should fall in that place, and worke such harme there aboue all other places, I would wish such men to consider & search in the booke of God, if thereby he can confirme his opinion, but if a sparrowe cannot light vpon the ground without Gods permission and prouidence, as our Sauiour affirmeth, how then can so great a punishment light in so small a compasse without his speciall direction, is there any euill (sayth the Lord) done in the Citie, which I doe not (yet is not the Lord author of that euill) your destruction is of your selues, O ye house of Israell, but grace and mercie commeth from me (sayth the Lord.) No, the diuell himselfe could not touch, neither the goods, nor the bodie of iust Iob, before the Lord had giuen him leaue, therefore we must of force confesse that this was a punishment for sinne. Our ingratitude against God, our malice and enuie one towards an other, our crueltie and oppression, fraud and deceipt, hath deserued farre worse plagues then this, for there is no truth

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nor feare of God in the land, no loue, pittie, nor mercie one toward an other. For why: the fole hath fayd in his hart there is no God, they are all gone out of the way they are altogether become abhominable, there is none that doeth good no not one. Therefore let vs not excuſe our ſelues and thinke theſe men are greater ſinners then we, becauſe they haue taſted of more punifhment then we, but except we repent a greater plague is prepared for vs, which GOD for Chriſtes ſake turne away, and ſo direct our hearts & minds, that we may alwayes doe thoſe thinges which are moſt agreeable to thy bleſſed will, that both our life and death may be to the glorie of thy holy name. And hereby are we taught to knowe, that nothing on earth is parmanent or laſting, but that we are as ſtewards of the Lorde to render account for that which is committed into our handes, therefore as well aduerſitie, as proſperitie is to be taken thankefully, in vaine therefore do men promiſe vnto themſelues that which they know not how long they ſhall enioy, in conſideration whereof, Saint Paule doth admoniſh, that if riches doe abound we ſhould not ſet our hearts thereon, but vſe them to the glory of him that gaue them, and not to be like vnto him that built his barnes bigger, and ſaide vnto himſelfe, ſoule take thy reſt and eaſe, for thou art ſtord for many yéeres, but anſwere was by and by made, Thou fole this night ſhal thy ſoule be taken from thée, and then whoſe ſhal all theſe things be. Let no man therefore bragge of that he hath, as too many in theſe dayes doo, ſaying this is my owne, and that is my poſſeſſion to diſpoſe at my pleaſure, and who ſhall let me to doo with mine owne as it ſéemeth good in my eyes, but the Apoſtle ſayth, vnthankefull man, what haſt thou, which thou haſt not receiued, if then thou didſt receiue it, why doſt thou boaſt as if thou hadſt not receaued it. In déede thou doeſt labour and till the earth, thou ſoweſt ſéede and takeſt paines, but except the Lord bleſſe thy labour, all is loſt, and yet herein thou doeſt but thy duetie, for the Lord hath commanded that with the ſweate of thy face thou ſhouldeſt get thy bread. Therefore thy paine of it ſelfe deſerueth no be-

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neſſe at all, but it is the Lordes goodneſſe to send a bleſſing to thy labour, for which he requeſteth nothing but a thankfull heart. Neither let them grudge that haue talked of this fatherly correction, for whom the Lord loueth he chaſteneth and ſcourgeth euerie ſonne that he receiueth, therefore they may rather ſay with the Prophet Dauid, it was good for me that the Lord did chaſten me, for in my proſperitie I ſayd, I can neuer be remoued: and with Iob conferre, the Lordes doth giue, and the Lorde doth take away, as it pleaſeth the Lord ſo commeth things to paſſe, bleſſed be the name of the Lord. Moreouer, hereby is their faith tryed, and their patient heart made knowen among Chriſtians, ſaying with the iuſt man ſhall I receiue good thinges at the hande of my God, and not be content to receiue ſome bad thinges alſo? Heauineſſe may endure for a night, but ioy commeth in the morning: let them conſider that he which caſt them downe can rayſe them vp, for the Lorde doth neuer fayle thoſe that put their truſt in him. Thoſe which are neighbours to theſe men, and all that ſhall heare of this calamitie, call vnto your minde, that if the Lord ſhould deale in iuſtice, you had deſerued as much as they, neither doe we knowe howe ſone the Lord will viſite vs, knowing that both our goods and liues do reſt at his pleaſure, to ſpare, or to ſpoyle, as ſeemeth good in his ſight, reioyce therefore at no mans fall, leaſt a greater deſtruction come vppon thy ſelfe, but rather as the Apoſtle ſayth, reioyce with them that reioyce, & mourne with them that mourne, be like affected one toward an other, knowing we haue one God to our Father, one Chriſt to our Redéemer, and one holy Ghoſt to our Sanctifier, therfore as mẽbers of one bodie, let vs beare one anothers ſorowe, & ſeeke to ſuccor one an other with all gladneſſe of hart, becauſe we know not howe ſone we may haue neede our ſelues: and withall let all men, women, and children pray vnto God, and with earneſt & hũble harts deſire him to turne thoſe plagues from vs which our wickednes haue moſt iuſtly deſerued and be more thankefull henceforth for the bleſſings which ſo long he hath beſtowed vpon vs which the Lord grant for Chriſts ſake, Amen,

FINIS.